Instructor: Hamza Dudgeon

Eastern Spirituality & Philosophy:
Daoism and Islam

道教和伊斯兰教。

دين الإسلام ودين الطاوية.

(upper division elective, 15-30 students)

Course Proposal

Course Description:

What does ancient Chinese thought and medieval Islamic thought have in common? Despite Daoism and Islam having virtually no historical interactions or shared history, their philosophies bear a large amount of uncanny similarities, which are not present, or not as pervasive in Western thought. Many courses do not focus on non-Western epistemologies (ways of thinking), and often neglect more cosmopolitan global worldviews. This course aims to rectify this via interaction with Chinese and Islamic thought.

The course will focus on the *I Ching* 易經 (*Book of Changes*), which is the basis of both Confucian and Daoist thought. Besides the Bible, the *I Ching* is one of the most widely read and interpreted books of world heritage. The *I Ching* will be brought into conversation with *The Tao of Islam* to demonstrate general themes in Eastern thought.

Particular emphasis will be placed on "duality" in Eastern thought: Yin and Yang, Ẓāhir and Bāṭin, cosmos and the earth, macrocosm and microcosm, heaven and hell, male and female, & so on. This course will cover a wide array of topics such as: theology, cosmology, human nature, gender, the soul, human intellect, the unseen realm and the spiritual heart.

Course Materials:

Richard Wilhelm, German trans. *The I Ching: or Book of Changes*. English trans. Cary F. Baynes. 1950; reprint, Princeton University Press, 1997.

Sachiko Murata. *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought*. Albany: State University of New York Press, 1992.

Toshihiko Izutsu. *Sufism & Taoism: A Comparative Study of Key Philosophical Concepts*. Berkeley: University of California Press, 1983.

Week 1: What is Islam and Daoism?
Marshal Hodgson. "The Islamic Vision in Religion and in Civilization" in *The Venture of Islam.* Vol 1. 71-99
Gil Raz, "What is Daoism and Who is its Founder," in: *Varieties of Religious Invention*, 83-111.

Recommended:
Will Deming, editor. "Chinese Religion" in *Understanding the Religions of the World*. Oxford: Wiley Blackwell, 2015. 115-165.

Week 2: God, the Cosmos, and the Human.
I Ching, xxi-lxii, 1-20
Tao of Islam, 23-48

Week 3: Theology: Vertical Yin and Yang
I Ching, 369-397
Tao of Islam, 49-80.

Week 4: Theology: Horizontal Yin and Yang
I Ching, 28-34, 44-58.
Tao of Islam, 81-116.

Week 5: Ethics
I Ching, 325-328, 345-348.
Sufism & Taoism, 247-262, 418-456

Week 5: Cosmology
I Ching, 114-121, 385-397
Tao of Islam, 117-142.

Week 6: Family
I Ching, 143-147, 569-573.
Tao of Islam, 143-170

Week 7: Marriage/Gender
I Ching, 122-125, 208-212, 540-545, 663-668.
Tao of Islam, 171-202.

Week 8: The Feminine
I Ching – Review *K'un* The Receptive Pg. 10-15, 385-397.
Tao of Islam, 203-224.

Week 9: The Unseen and the Self
I Ching, 185-188, 193-197, 235-239.
Tao of Islam, 225-248.

Week 10: The Ego
Sufism & Taoism, 332-348.
Tao of Islam, 249-265, 277-288.

Week 11: The Masculine
I Ching – Review *Ch'ien* The Creative 3-10, 369-385.
Tao of Islam, 266-276

Week 12: The Spiritual Heart
Sufism & Taoism, 444-456.
Tao of Islam, 289-320

Week 13: Human Transformation
I Ching, 244-252
Sufism & Taoism, 275-286, 474-478
William Chittick, *The Sufi Path of Knowledge* (Albany: State University of New York Press, 1989), 375-381.

Week 14: Reality & Change
I Ching, 280-286
Sufism & Taoism, 479-493
The Sufi Path of Knowledge, 96-112.

Week 15: Synthesis & Review

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